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A
MEMORIAL
OF

Anne Gwin,

A *Gwin (Thomas)*
Prudent and Virtuous Maiden,

Who departed this Life at *Falmouth*,
the 15th Day of the Second Month,
called *April*, 1715. in the 23d Year
of her Age.

WITH
Some Portions of SCRIPTURE which
she Transcribed for Matter of *Medi-*
tation; And several SAYINGS of
the *Ancient Fathers*, PRAYERS and
SOLILOQUIES, shewing forth how
she pass'd her Days in Consideration
of Good Things.

— Nec Pietas Moram —
Afferet indomitaque Morti. HOR.

LONDON: Printed by the Assigns of J. Sowle, in
White-Hart-Court in *Gracious-Street*; and at the
Bible in *George-Yard*, *Lombard-Street*, 1715.

A
MEMORIAL
OF
Anne Boleyn

Princess and Queen of England

Who departed this life at Whitehall
the 19th Day of the Second Month
called April 1536. in the 23d Year
of her Age.

WITH
Some Portions of her Letters which
are Transcribed for Matter of News
And several Sayings of
the Ancient Poets, Playes, and
other Writers following forth her
life and Consideration
of Good Trade



Printed by the Stationer, Henry
the 1st. in the Year 1536.

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the 1st. in the Year 1536.
Sole in Great-Britain, London, 1717.

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MEMORIAL

Of Our Dear Daughter

Anne Gwin,

A Prudent and Virtuous

MAIDEN.

ANNE GWIN was Born at Falmouth in the County of Cornwall, on the 4th Day of the 5th Month, 1692.

She was called *Anne* in respect to my Sister of that Name, who deceased about Five Months before she was born. She was a lovely Child, and her Mother had no great Trouble in the Nursing

A 2

her,

her, until a Sickness seized her at about one Year old, when we feared we should have lost her: but we prayed to the Lord, and she was restored.

As she grew in Years the good Effects of our Care for her Christian and Virtuous Education, appeared in her sober and religious Behaviour and Conversation.

And being arrived to about the Age of Twenty Years, I took her with me to *London* in the *Third Month*, 1712. being my self very weak with the *Gout*. Her Carriage there was as usual, attended with great Sobriety and a very discreet Deportment, which rendered her Society generally acceptable with Persons of a like Character.

After three Weeks abode there we returned, and tarried one Day at *Reading*; the next Day I appointed to be at a Meeting about three Miles short of *Newbury*. And we had a comfortable Journey from thence to *Marlborough*, *Calne*, and so to *Bath*, where we came the seventh Day after we left *London*. She rested at *Bath* till the fourth Day following, I leaving her there while I visited Friends at *Bristol*.

But it's not so much my Purpose to give a Journal of our Travels, as to write a short Account of my dear Daughter's Life, who was indeed one worthy to be had in Remembrance. We got Home to the Comfort of our Friends and Family; and she abode at her ordinary Work of Writing and Sewing, and Conversing freely with her Friends, though they were not many that she admitted to a Familiarity with her.

The next Summer, I taking a Journey with my Wife to *Plymouth*, we left the Government and Care of our Family with her; which she managed very well. Her younger Sister *Grace* was indisposed when we left our Home, which greatly increased upon her during our Absence, of which our Daughter *Anne* gave us a very Intelligible Account by Letter. So we returned, and found her Condition did admit of little Hope: however her Sister's Care over her, and Concern for her, was with that Tenderness, as if she had been her own Child; till it pleased God, that on her Riding abroad and Living abroad, in which our dear *Anne* would not leave her, that she mended: but it was

whilst they were thus from home, that her self was seized with a growing Pain in her Stomach, of which she ever after complained to her last.

And although we thought not much of it at first, yet as this Pain encreased on her, we were not wanting in advising with Physicians, and in a great Measure in following their Prescriptions; though she kept not within Doors until about the Beginning of *December*, 1714. After which her Distemper grew greatly on her, with Loss of Sleep, and a Loathing of Stomach, that she was with Difficulty prevailed on to eat any thing, but declined gradually. We could not perceive for more than four Months before she deceased, any likely Symptom of Recovery; but rather waxing worse, until the Fifteenth Day of the second Month, 1715, betwixt Six and Seven at Evening, when she departed, after a great Patience in Affliction, it may be for near six Months before she expir'd.

But when I come to recount her Towardliness, her Innocency from a Child up, her Sobriety of Behaviour, and the Fear of the Lord which dwelt upon her

her Soul, there would be abundant Matter; for she was indeed a Pattern to young Ones of her Age, and might be an Example to those who were Elder.

She took to Learning very Young, and soon became a good Reader, *viz.* when she was but about three Years and Half old; she wrote tolerably well before five, as I remember, and in time attained to speak and write good *English*, beyond the usual Capacity of many Women. She learned *French*, and some little *Latin*; and was very handy in her Work and neat in her Dress; but kept generally within the Bounds of Plainness.

As she grew in Years, she encreased in Understanding, and became able to advise her Elders in some difficult Cases; and indeed, from her Infancy, her Conversation was generally with such as were her Superiors in Years, and from whom no doubt she proposed to reap some Edification: for she was earnestly bent to obtain Knowledge, which she pursued by such Conversation, as well as by a solitary Life, which gave her Opportunity of much Reading.

She

She was not a Wanderer, but a due Keeper at Home, and shewed an Aversion to all wanton Discourses and Behaviour, the ordinary Topicks of some Womens Conversation, as discanting upon the Faults of their Neighbours, and the usual Satyrical Discourses held over their Tea-Tables, were an Abhorrence to her: but she dearly loved a Converse, whereby People might edifie one another.

She was generally a very acceptable Companion to the Soberly-inclined, unwilling to render her Associates uneasy, and was not apt to affront any body; but her Familiarity was only with a few, and those such of whom she had pretty good Knowledge.

Proposals were made to her in order to Marriage, which carried a Countenance of sufficient Grandeur; yet believing them not agreeable to her Parents religious Perswasion, she would not close with any; and declared That she would never Marry, rather than act therein against the Principles of her pious Education.

Her

Her Devotion to God seem'd clear of Affectation, and the private Exercise of her Soul had been in some Degree a Secret, had she not the Day on which she died, called to her Sister, to bring forth and open her Box, and take out some Papers, which had in them some Portions of observable Scriptures, some Sayings of the Fathers in Relation to Maidenly Behaviour, &c. But that which much affected our Spirits, were sundry very sensible Prayers, Soliloquies and Discourses of her Soul to the Lord; some of which are hereafter Transcribed: But they carried with them that Evidence of a hearty Concern, as affected the Hearts of those who heard them, and shewed how she, like the Good King *Josiah*, who while he was yet young, began to seek after the God of *David* his Father.

Some of them were written before she was Fifteen Years of Age; and are as lively Tokens of that Intercourse her Soul had with him that made her.

This was a Comfort to her in the long time of her great Illness, and gave her
Occasion

Occasion to say, That she had no Cause to be afraid to die.

That she had lived in the Fear of God, and had thereby been preserved always from all Lying and Falshood.

Neither was she any ways conscious of any great Sin that she ever committed, being kept by the Grace of God; and if in any lesser Matter she had any ways erred, she knew she was going to a God gracious and merciful, whose Face she hoped to see with Comfort.

For about Six Months before she died, she scarcely ever eat with Pleasure; but endured excessive Pains whenever she for Necessity eat any thing, and her Appetite gradually declined, till she was at last reduced to Bread and Water dressed as for young Children, whereon she mostly fed for some Weeks before she died; yet bore all with Patience, considering her violent Illness; yet would sometimes say,

It would be a Favour to her, if God would please to make an End of her Distemper what way he thought fit, either by Life or Death.

Her

Her Behaviour, during her Sickneſs, was much as it had been whilst ſhe was well, with Notable Sweetneſs towards thoſe that viſited her, and no uncomely Carriage towards her Attendants: So that beholding her quiet and peaceable End, it engaged us to ſay,

She was taken from the Evil to come.

And gave us Occaſion to remember the 15th and 24th *Pſalms*, where the Kingly Prophet ſets forth the Qualifications of thoſe who inhabit God's Holy Hill; which Qualifications ſignally appeared in her, being of *clean Hands, and a pure Heart, nor her Soul lifted up unto Vanity: One that did no way backbite with her Tongue, &c.*

She was buried from our Meeting-Houſe at *Falmouth*, the 18th Day of the Second Month, 1715. Where a very numerous Company of all Sects, Sorts and Qualities of this Town accompany'd her Body. And ſomewhat was ſpoken of thoſe Virtues wherewith ſhe was adorned, and her Example propoſed, eſpecially to the Maids and Young Women

men in their Blooming Years, that they might take Example of her in *Faith*, and *Virtue*, and *Knowledge*, and *Temperance*, and *Patience*, and *Godliness*, &c. wherewith her Life was beautified, and shin'd forth to her very Dissolution.

Here

Here follow some of those Scriptures which she transcribed for Matter of Meditation, with Ancient Sayings and Prayers, shewing forth how she pass'd her Days in Consideration of Good Things.

THE first is Job the 32d Chapter, from the 6th Verse to the 22d, where she proposes Elihu, as an Example of Zeal and Modesty.

6 *And Elihu the Son of Barachel the Buzite answered and said, I am Young, and ye are very Old, wherefore I was afraid, and durst not shew you mine Opinion.*

7 *I said, Days should speak, and Multitude of Tears should teach Wisdom.*

8 *But*

8 But there is a Spirit in Man : and the Inspiration of the Almighty giveth them Understanding.

9 Great Men are not always wise : neither do the Aged understand Judgment.

10 Therefore I said, Hearken to me, I also will shew mine Opinion.

11 Behold, I waited for your Words ; I gave ear to your Reasons, whilst you searched out what to say.

12 Yea, I attended unto you : and behold, there was none of you that convinced Job, or that answered his Words :

13 Lest ye should say, We have found out Wisdom : God thrusteth him down, not Man.

14 Now he hath not directed his Words against me : neither will I answer him with your Speeches.

15 They were amazed, they answered no more : they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more)

17 I said, I will answer also my Part, I also will shew mine Opinion.

18 For I am full of Matter, the Spirit within me constraineth me.

19 Behold,

19 Behold my Belly is as Wine which hath no vent, it is ready to burst like new Bottles.

20 I will speak, that I may be refreshed : I will open my Lips, and answer.

21 Let me not, I pray you, accept any Man's Person, neither let me give flattering Titles unto Man.

22 For I know not to give flattering Titles, in so doing my Maker would soon take me away.

Then *Isaiah*, Chap. I. Verse 16, 17, 18, 19, 20. Shewing the Necessity of Ceasing to do Evil, and Learning to do Well.

16 Wash ye, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil,

17 Learn to do well, seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow.

18 Come now and let us reason together, saith the Lord: though your Sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wooll.

19 If

19 If ye be willing and obedient, ye shall eat the Good of the Land.

20 But if ye refuse and rebel, ye shall be devoured with the Sword: for the Mouth of the Lord hath spoken it.

Proverbs Chap. I. Ver. 20. concerning Wisdom's Call, which she writ out to the End of the Chapter.

20 Wisdom crieth without, she uttereth her Voice in the Streets:

21 She crieth in the chief Place of Concourse, in the Openings of the Gates: In the City she uttereth her Words, saying,

22 How long, ye simple Ones, will ye love Simplicity? and the Scorners delight in their Scorning, and Fools hate Knowledge?

23 Turn you at my Reproof: behold, I will pour out my Spirit unto you, I will make known my Words unto you.

24 Because I have called and ye refused, I have stretched out my Hand, and no Man regarded:

25 But ye have set at nought all my Counsel, and would none of my Reproof.

26 I also will laugh at your Calamity, I will mock when your Fear cometh;

27 When

27 When your Fear cometh as Desolation; and your Destruction cometh as a Whirlwind; when Distress and Anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated Knowledge; and did not choose the Fear of the Lord.

30 They would none my Counsel: they despised all my Reproof.

31 Therefore shall they eat of the Fruit of their own Way, and be filled with their own Devices.

32 For the Turning away of the Simple shall slay them, and the Prosperity of Fools shall destroy them.

33 But whoso hearkeneth unto me, shall dwell safely, and shall be quiet from Fear of Evil.

Proverbs, Chap. III. Ver. 3; and so particularly in Relation to the Chastening of the Lord.

3 Let not Mercy and Truth forsake thee: bind them about thy Neck, write them upon the Table of thine Heart.

4 So shalt thou find Favour and good Understanding in the Sight of God and Man.

5 Trust in the Lord with all thine Heart ; and lean not unto thine own Understanding.

6 In all thy Ways acknowledge him, and he shall direct thy Paths.

7 Be not Wise in thine own Eyes : fear the Lord, and depart from Evil.

8 It shall be Health to thy Navel, and Marrow to thy Bones.

9 Honour the Lord with thy Substance, and with the First-Fruits of all thine Increase.

10 So shall thy Barns be filled with Plenty, and thy Presses shall burst with New Wine.

11 My Son, despise not the Chastening of the Lord : neither be weary of his Correction.

12 For whom the Lord loveth he correcteth, even as a Father the Son, in whom he delighteth.

Proverbs, Chap. VI. Ver. 16, 17, 18,
19. Concerning those Things the Lord hateth.

16 These

16 These six Things doth the Lord hate;
yea, seven are an Abomination unto him:

17 A proud Look, a lying Tongue, and
Hands that shed innocent Blood,

18 An Heart that deviseth wicked Imaginations,
Feet that be swift in running to Mischief.

19 A false Witness that speaketh Lies,
and him that soweth Discord among Brethren.

Ecclesiastes Chap. XII. Ver. 7, 12, &c.
Concerning the Dust returning to the Earth,
and the Fear of God being Man's whole Duty.

7 Then shall the Dust return to the Earth
as it was: and the Spirit shall return unto
God who gave it.

12 And further, by these, my Son, be
admonished: of making many Books there is
no End, and much Study is a Weariness
of the Flesh.

13 Let us hear the Conclusion of the
whole Matter, Fear God, and keep his Com-
mandments: for this is the whole Duty of
Man.

14 For God shall bring every Work into
Judgment, with every secret Thing, whether
it be Good, or whether it be Evil.

Revelations, Ch. XII.

17 *And the Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ.*

Jeremiah, Chap. IX.

23 *Thus saith the Lord, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches.*

1 Corinth. X.

13 *There hath no Temptation taken you, but such as is common to Man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a Way to escape, that ye may be able to bear it.*

1 Corinth. XIII. to the 7th Verse, concerning the Properties of CHARITY.

1 *Though I speak with the Tongues of Men and of Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal.*

2 *And though I have the Gift of Prophecy, and understand all Mysteries, and all Know-*

Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.

3 And though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, is not puffed up,

5 Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no Evil,

6 Rejoyceth not in Iniquity, but rejoyceth in the Truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

These and fundry others she noted down, as Matters to meditate upon. She also gathered up many Sayings of Fathers of the Church, and some noted Philosophers, so accounted; and some of the short Sayings of the Fathers we may insert as follow:

HIEROM.

“ Jesus is jealous; he would not have
“ thy Face seen: Let foolish Virgins ram-
“ ble, seek thou Love at Home.

B 3

“ Present

“ Present Fear begetteth Eternal Se-
 “ curity ; Fear God, who is above all,
 “ and no need to fear Man at all.

✞ *This was written before she was Fifteen
 Tears of Age.*

AUGUSTINE.

“ Fear not, O Bride, nor despair, think
 “ not thy self contemned if thy Bride-
 “ groom withdraw his Face awhile : all
 “ things will co-operate for the best, both
 “ from his Absence and from his Pre-
 “ sence. He cometh to thee to make
 “ thee console, he goeth to make
 “ thee cautious, lest thy abundant Con-
 “ solation puff thee up : he cometh that
 “ thy languishing Soul may be comfort-
 “ ed, he goeth lest his Familiarity should
 “ be contemned ; and being absent to be
 “ more desired ; and being desired, to be
 “ more earnestly sought ; and being more
 “ earnestly sought, to be more accept-
 “ ably found.

“ There is no Misery more true and
 “ real than false and counterfeit Pleasure.

“ We are all careful about small Mat-
 “ ters, and negligent in the greatest ; of
 “ which this is the Reason, *We know not*
 “ *where the Felicity is.*

“ *Fals-*

“ *Falshood* and *Hypocrisie* is ungodly,
 “ unmanly and unfriendly, 'tis odious to
 “ God and all Men that discover it,
 “ and must needs be hateful to them
 “ that act it.

“ If we would not seek God in vain,
 “ let us seek him in Truth often and con-
 “ stantly: Let us not seek another thing
 “ instead of him, nor any other with
 “ him, nor for any thing leave him.

“ The vain Glory of the World is
 “ deceitful, its Sweetness an Unfruitful
 “ Labour, a perpetual Fear, a dangerous
 “ Bravery, begun with Providence, and
 “ finished not without Repentance.

BERNARD.

“ He that is not merciful to another,
 “ shall not find Mercy from God; but if
 “ thou wilt be merciful and compassion-
 “ ate, thou shalt be a Benefactor to thine
 “ own Soul.

“ *Hypocrites* love not those things they
 “ profess, and what they pretend good,
 “ they disclaim in Practice: their Sin is
 “ the more damnable, because ushered
 “ in with a Pretence of Piety, having
 “ the greater Guilt, because it obtains a
 “ godly Repute.

B 4

“ Endeavour

“ Endeavour rather to be, than to be
 “ thought Holy; for what profits it to
 “ be thought what thou art not: and
 “ that doubles his Guilt, who is not so
 “ Holy as the World thinks him, and
 “ counterfeits that Goodness he hath not.
 “ The *Hypocrite* that deceives the Eye
 “ of Man, cannot the Eye of God: he
 “ fears the Eye of them that can only
 “ observe, but fears not the Eye of God
 “ who will certainly punish.

In a Discourse on PLATO.

“ *Philosophy* is another Deliverer, she tri-
 “ umphs over Vices, overthrows Impiety,
 “ and confounds the *Wisdom* of this World,
 “ ’tis somewhat greater than the *Arts*, and
 “ that what Men commonly call *Sciences*;
 “ ’tis the Love of true Wisdom, the
 “ Knowledge of all our Duties towards
 “ God, our Neighbours and our selves.
 “ To be truly a Philosopher, is to have
 “ Justice, Temperance and Fortitude, to
 “ love the Truth, to avoid sensual Plea-
 “ sures, to fear neither the Poverty,
 “ Shame, nor Reproach we may be ex-
 “ pos’d to for the sake of Righteousness
 “ and Truth, to do Good to Mankind,
 “ even our very Enemies, to have no-
 “ thing in view, but how to die well, and
 “ for

“ for this End to renounce ones self and
 “ every thing else. *This is the Idea the*
wisest Heathen had of Philosophy.

SOCRATES.

“ But what must we do to come to the
 “ Sight and Knowledge of our Souls;
 “ as our Eye (*says he*) can't see it self but
 “ in the Objects that represent it, or in
 “ another Eye that is in that Part of the
 “ Eye which is the most Excellent;
 “ namely, in that wherein the Sight is:
 “ So the *Soul*, to see and know its self,
 “ must view it self in that Part of the
 “ Soul in which Wisdom and Virtue are
 “ generated, or rather in that Soul of
 “ which ours is but the Image, and in
 “ which Wisdom, Virtue and Prudence
 “ are found in their *Sovereign Perfection*;
 “ that is, IN GOD: for it is by this
 “ Means only that the Soul can know
 “ God and her self, which is true Wis-
 “ dom. When she knows her self, she
 “ will also know what belongs to her:
 “ for we must first know our selves, be-
 “ fore we can know what belongs to us.
 “ She will likewise know what belongs
 “ to us, she will likewise know what-
 “ ever respects the things that belong to
 “ her, and what respects the things that
 “ be-

“ belong to others: for one Art is sufficient for all this, and this is the true
 “ Art of *Prudence*.

“ He therefore that is ignorant of himself, is ignorant of that which belongs
 “ to himself and others; and not knowing what belongs to others, he knows
 “ not what belongs to the Common-
 “ Wealth, and consequently can't be a
 “ good Minister of State; nay, he is
 “ not capable to govern a Family, nor so
 “ much as to conduct himself: for because he is ignorant, it's impossible
 “ but he must commit Faults; in committing Faults he does ill; in doing ill
 “ he is miserable, and makes others miserable who obey him. Thus he who
 “ is not wise or prudent cannot be happy, and he who is wicked can't but
 “ be miserable.

“ God suffers not himself to be corrupted by Gifts, like a Usurer, and that
 “ Man must be a Fool who thinks to obtain his Favour by such Sacrifices: as
 “ the Wicked are better able to offer
 “ than the Righteous, God only regards
 “ the Sanctity and Purity of the Soul,
 “ and esteems nothing but Justice and
 “ Wisdom: None are truly Just and
 “ Wise,

“ Wise, but those who know how to
 “ perform their Duty towards God and
 “ Man, both in their Words and Actions.

She had also given some small Sketch
 of her Temper, which I suppose she
 took out of COWLEY.

*I'd rather chuse to starve at large, than be
 The gaudiest Vessel of Dependency.
 That's ever been the Top of my Desires,
 The utmost Height to which my Wish aspires,
 That Heav'n would bless me with a small
 Estate,*

*Where I might find a close obscure Retreat :
 There, free from Noise and all ambitious Ends,
 Enjoy a few choice Books, and fewer Friends,
 Lord of my self, accountable to none,
 But to my Conscience and my God alone.
 There live unthought of, and unheard of dye,
 And grudge Mankind my very Memory.
 But since this Blessing is, I find, too great
 For me to wish for, or expect from Fate ;
 Yet, maugre all the Spight of Destiny,
 My Thoughts and Actions are and shall be
 free.*

RAN-

RANDOLPH.

*Hear much, but little speak ; a wise Man
fears,
And will not use his Tongue as much as Ears.
The Tongue, if it the Hedge of Truth should
break,
May others shame, but its own Ruin speak.
I never yet could ever read of any
Undone by Hearing, but by Speaking many.
The Reason's this, the Ears, if chaste and holy,
Do let in Wit, the Tongue doth let out Folly.*

But that which most affected us, were sundry Prayers and Soliloquies, wherein appear her Humility of Spirit, and strict Regard she had to the Lord: some of which now follow, and plainly shew how she looked on God, as Him that saw all her Thoughts and Actions.

LORD, I am bound in Duty humbly to acknowledge thy Mercies: for, Lord, when I was sick, it pleased thee, in thy great Goodness and bountiful Favour, to make me well again. Lord, I pray thee, open mine Heart in Eternal Thanksgiving, and that I may take heed to my Ways,

Ways, that I sin not with my Tongue. And, Lord, forget mine Iniquities, blot out my Transgressions; I crave and desire thee to forget the Sins of thy poor Servant, who cannot act or do any thing without thee: Purge me as with *Hyssop*, And, Lord, chastize for my Sins in this Life, and punish not me in that which is to come, that there I may live with thee in Glory Eternal, for ever and ever, *Amen*.

On 1 Corinth. 1. 17. *For Christ sent me not to Baptize, but to preach the Gospel: not with Wisdom of Words, lest the Cross of Christ should be made of none Effect.*

WE see now a-days, them that can speak most fluently, most eloquently, are had in great Admiration, when such as come plainly and simply to declare what God has given them, are despised. Is not this the Vanity of Mens Hearts? Who spoke more plain than those Apostles? As *Paul* in the first Verse of the next Chapter, *And I, Brethren, when I came to you, came not with Excellency of Speech, or of Wisdom, declaring to you the Testimony of God.* Ver. 4. *And my Speech*
and

and Preaching was not with enticing Words of Mans Wisdom, but in Demonstration of the Spirit and Power.

Lord, Let me be made a Partaker of thy Widom, which is pure and peaceable, gentle and easie to be entreated, full of Mercy and good Fruits, without Partiality and without Hypocrisie. And Lord, give me, if it be thy Will, a true generous Heart, that I may flight and look over Injuries ; But, Lord, I beseech thee let me not be lifted up with any vain Conceit whatsoever, but let me walk truly humble before thee, that I may come to have Self of no Reputation, that I may carry my self humbly and meekly to my Neighbours. But, O Lord, when I examine my Heart, I find it too much given to resent Injuries and Affronts. I fear, O God, it comes from a Spirit of Pride. My God, lay open my Heart ; let me not flatter my self, knowing well, Lord, that *thou resistest the Proud, but givest Grace unto the Humble.* Lord, thou hast been pleased, though but young, to try me with great Afflictions, and what hath come very near to me, as the Sickness of my dear Father, whom I tender as my Life, and the Loss of my Relations,

ons; which has been I hope for the making of us better. Lord, sanctifie those Afflictions. And, Lord God, if it stands with thy ever blessed Will, I now humbly beg thee to continue to us the greatest of all temporal Mercies, the Life of my dear Parents. Thou hast given us good and tender Parents, and somewhat of this World's Goods, which are Blessings we deserve not more than Thousands who are deprived of them: But, Lord, it was thy great Loving-kindness, for which O Lord, I return Praise and Thanksgiving.

O great God, thou that art the most able Physician of my Soul, I beseech thee, look down and heal me: take notice of me, I pray thee: take away my Sins, Lord, with the Blood of thine immaculate Lamb, who died to take away the Sins of the World. Lord, let not *his Blood* be spilt in vain for me and many more: but, Lord, teach me *how to pray aright*, for I cannot speak a *good Word*, nor think a *good Thought of my self*, without my God and my Helper, to whom all Praise is due that *my poor weak Soul* can render unto thee, who art blessed now henceforth for ever, and for evermore, saith my Soul.

A. G.

The following Prayer we cannot find the Beginning of.

MY dear Father, that hath of late been greatly disorder'd, it has pleased thee in some Measure to ease and strengthen him again; which Mercy is great, beyond what my Tongue can express, or sufficiently thank thee for: But if thou, Lord; open my Mouth, my Lips shall speak forth thy Praise. And as to a Desire after *worldly Enjoyments*, I find my self too apt to rejoyce when any Advantage may come that way, too much depressed when its otherwise. Lord, give me content with that which I have. I know thou canst suffer to be done unto us, as thou did'st to poor distressed *Job*, to have his Substance and Livelihood taken from him by ungodly Hands, and under all to bear up our Spirits: I beseech thee, Lord, let me never be envious at the Prosperity of any Person, nor cast down when I see my self in a mean Condition: but, Lord Jesus, make me with all things to be alike quiet in my Temper. Enable me, O Lord, to perform that great Duty of *thinking continually on thy Name*; that, Blessed Father, I may live in a continual Remembrance of thy Presence. And, O Lord,

Lord, help mine Endeavours, that I may suppress vain Thoughts, I find them to be great Hinderance in my Travelling on in thy Way : but so cunning is the Enemy of my Soul's Happiness, that I cannot, Lord (unless I have thy special Assistance) distinguish his Illusions, I fear, from that which I ought to obey. I see my self very poor and weak, that I doubt whether there are any more miserable ; for the most Blooming Years and Sharpness of Understanding, which ought wholly to be given up to thee with Praise, he is encroaching, drawing away my Mind, that unless thy strong Hand and out-stretched Arm be made known, I am afraid how it will be with me : Therefore, Lord, preserve the Blessings thou hast given me, and enable me to make a right Use of them. Lord, weaken the Power of the Adversary in my Heart, for I find he lays his Snares secretly ; when I retire to be bowed down before my Maker, then he comes with Floods of Temptations : Yet Lord, I depend on thy Power, and trust in thy Mercy, that thou wilt lift up a Standard against him. Lord, I would not make vain Repetitions with either Pen or Tongue ; the Desire of my Heart

is, that I may still be kept with a faithful Remembrance upon my Mind of thy Goodness to me-ward. And, Lord, keep me in my going out and coming in, that I may bless thy Name for ever.

16th, 12th Mo. 17 $\frac{1}{2}$.

O Lord God of Heaven and of Earth, and of all things therein; Lord, I am now come to put my self in Remembrance of the many signal Favours I have received of late of thine Hands. Lord Jesus, instruct me in what I shall say or do to thy Praise: my Heart is full of the Cares of this Life, and the Desire of the deceitful Enjoyments of this World does, I am afraid, take my Mind from a due, and ever-minding of thy great and unspeakable Mercies; which is, Lord, when I cried unto thee in great Sorrow of Heart that thou hast been pleased to hear my Prayer. There is never a Day or Moment but that we ought to live in the Remembrance of thy great Mercy, for every Breath we draw, for the Health and Ease we enjoy; so that we can take some Delight in those Enjoyments thou hast made me, unworthy, a Partaker of; a Stomach to my Meat, and Meat to satisfy my Stomach; Cloths for my Body, which a
great

great many who are beter than my self want. I, who am unworthy —

How are we perplexed when Matters of this World thwart our Expectation, or seem to bear upon our Reputation, and can drop a few Tears, and say, *O Lord, forgive us, for great Sins only made manifest to us by the Mercy of the Lord, in order that we might repent and amend our Doings.* I find my self too nearly concerned, too deeply interested in small things, such as some may account insignificant; but how can I pass ever with those great inestimable Truths that I have this Day heard, and retain very little of that which does so nearly concern me? My Resolves are weak and soon forgotten when trifling Discourses are in; neither, though I see great Folly in it, can I now say, I shall not do so again, unless Thou, O Lord, the Guide and Hope (I may say) of my Youth, the Preserver of all my Comforts and Enjoyments to me, except thou help me, how Vain and Empty are my Designs! Oh! that I had not so great a Life in Discourses which tend not to my Edification, neither in this Life, or hereafter; and more especially that which

concerns my Neighbours: I am sorry many times for talking of their Business, when it has no Relation to my self, as sometimes I have occasionally done, without, I fear, that due Regard I ought to have: But, O Lord, I trust in thee. O Lord, be near me as a present Help, that I may first consider thou art near, and may have an Awe on my Spirit: secondly, that I may say no more of others, than I should be willing they should of me, had I given like Occasion. This has been a Snare in some Measure to me, and I believe is to others, did they observe it; though I hope I say nothing but Truth, yet it may draw into great Inconveniencies: but, O Lord, how apt are we to stray in such things without thee; therefore, I pray thee, manifest thy Light and thy Truth, that thou mayst lead and guide me continually.

2d, 6th Mo. 1714.

MY God, I am come at this time to praise thy ever-blessed Name, for thy many Mercies towards me. When I was afflicted in Body and Mind, Lord, thou

thou hast helped me; it has been more
 than my Tongue can express, thy never
 failing Goodness to me most unworthy.
 Lord, I have sinned greatly before thee,
 give me true Contrition of Heart, and
 that I may daily more watch my Lips,
 that I sin not with my Tongue; tho',
 I hope, it has rather been through In-
 advertency, than Fore-thought: Yet,
 O Lord, I beg for my poor Soul's sake,
 I may not think better of my self than
 my God knows me to be. O Lord,
 keep me from the Pride and Evil that
 abounds in the World; and above all
 things let me truly *Know my Self*, that
 I may not be lifted up with Conceit.
 And, Lord God, I desire and pray thee,
 thou Long-suffering God, forgive my
 Sins, and remember them no more: but
 give me Grace daily to amend my Life,
 and keep me from the Sin that so easily
 besets me: Let me never kick against
 the Reproofs of a tender Conscience;
 but keep me daily in Fear of thee, and
 in Dread of thy Presence.

It's

It's observable, That tho' she in her Confessions acknowledges her Sins, yet its only in smaller Instances, and through Inadvertency ; and is rather a Token of her Humility and Lowliness, and mean Opinion of her self, and is abundance more Proof of her Christian Virtue, than if she had, *Pharisee*-like, boasted of her Attainments, and being better than others.

Her Disposition tended to Studiousness, which occasioned her to read much : And though she read extream speedily, yet was apt to retain things which were material. She had a liking to many things in a small Book, said to be written by *Thomas a Kempis*, called, *The Imitation of the Life of Christ*, and kept it by her as long as she was able to read.

She Transcribed sundry other Moral Observations, both Verse and Prose, some of which are lost, others for Brevity sake are omitted ; but enough is written, we hope, to touch the Spirit of the worthy Reader, who will rather Labour by the Help of God's Grace, to walk in the Path she walked, that their Ends may be Blessed and Happy, than to Carp or Cavil at the Matters here laid down.

Thus

Thus hast thou, Reader, a short Account of the Life of one who continued not long amongst us, and in whom was verified the Words of *Wisdom*, Chap. 4. Ver. 7. *Though the Righteous be prevented with Death; yet shall he be in Rest.*

8 *For honourable Age is not that which standeth in Length of Time, nor is measured by Number of Years:*

9 *But Wisdom is a gray Head unto Men, and an unspotted Life is Old Age.*

13 *Being made perfect in a short time, he fulfilled a long time.*

14 *For his Soul pleased the Lord: therefore hastened he to take him away from among the Wicked.*

16 *Thus the Righteous that is dead, shall condemn the Ungodly that are living: and Youth that is soon perfected, the many Years and Old Age of the Unrighteous.*

With Salutation of dear Love, to all those who walk in the Way of Holiness, I conclude,

Your Friend and Well-Wisher,

THOMAS GWIN.

Behold

BEhold the Virgin Pattern, who betimes
 Left us below and fled to higher Climes.
 She took of th' empty World a transient View,
 Beheld, who Pleasures seek do Grief renew:
 Saw Vanity of Vanities attend [End.
 All Earth's Enjoyments, which must soon have
 And having soon return'd again, and said,
 Let me in quiet Peace repose mine Head.
 Let me e'er live where Peace & Love abound,
 Where Strife and Emulation's never found;
 Where none contend who shall the greatest be,
 Or quarrel for a dying Dignity:
 But let me still contemplate him who sways
 Scepter of Heaven and Earth, whose holy ways
 Do best become such as do Virtue love,
 And Chastity, and Modesty approve.
 Such was her course of Life, such was her End,
 Sincerity and Prudence did attend.
 Her Actions here, and pure Angelick Strains
 Of true Devotion, usher'd forth in Flames
 Of Zeal Seraphick. But a Life like this
 Looks here below Unfashionable Bliss:
 Therefore she fled from hence, is gone to live
 Where Virtue most refin'd does always thrive.
 Repose, sweet Soul, none can disturb thy Rest,
 Who with innumerable SAINTS art blest.

T. G.

E. I. N. L. S.

15 MAY 1966

MUSEUM

